CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

CRIMINALITY OF INTEMPERANCE.

The following is a continuation of Rev. Mr WARE's remarks on the criminality of intemperance.

I do not mean to say that this habit is ever formed without temptation, or persisted in without what may be thought an excuse. The temptation is gradual and insinuating; the habit is formed insensibly. It is an established custom for men to drink while they labour. The poor man is taught absurdly to think a glass necessary for his strength; he finds another necessary for good companionship. He cannot go abroad without finding a lure invitingly held out beneath the license of the law. Before he is aware of it, a certain stimulus has become necessary to his constitution. If he try to amend, he is pressed by this necessity, and in a manner compelled to maintain the vice; though he would give the world to renounce it. And where, we are asked, is the sin in all this? Is there not rather a call for compassion than for censure?

Undoubtedly there is a call for compassion—for deep and earnest compassion. So there is in the case of every sin, when we reflect on the circumstances of trial and temptation. The case of the drunkard is not, in this respect, different from that of other criminals. The man who, impelled by want, or the unprincipled habits of a bad education, robs on the highway, is driven by as imperious a necessity as the drunkard. The temptation is as strong, the habit is as irresistible. The sudden passion of the murderer is as irresistible as the appetite of the tippler. The cherished revenge of the assassin is as strong an incitement as the cherished thirst of the intemperate. But who, in these cases, excuses the crime because of the temptation? Who thinks it a palliation of the offence, that the state of the offender's mind and heart is such as necessarily to lead to it? Who excuses the two-fold crime of David, because of the greatness of the lust by which he was drawn away and enticed? Compassionate therefore, as you please, the condition of the miserable man who is the slave of intemperate habits; but remember that after all, his apology is but the same with that of other criminals, and quite as strong for them as for him.

Indeed, may we not fairly go further, and say, that there are some circumstances which bring a peculiar aggravation to his guilt? When we consider the powerful dissuasives from this sin, is there not an aggravation in that state of mind which is not at all affected by them?—When we reflect on the misery it occasions, must there not be a singular guilt in that deadness of mind, which allows one coolly to produce that misery, without any malice or bad intention? How thoroughly must the good affections be palsied, and the moral sense destroyed, when this brutalizing enjoyment has become more desirable to a man, than all the rich pleasures which flow from home, friendship, health, and reputation! What an enormity of sin must he have to answer for, who has depraved himself so far, that, when all the felicities of a rational and social being are put in the one scale, and those of a beastly self-indulgence in the other, he chooses the last, strips himself of decency and honour, puts out the light of reason, flings off the attributes of a man, and rushes into all the wickedness of voluntary insanity, disgusting idiocy, and profane beastliness—disgraces his friends, beggars his family, initiates his children in the dispositions and pathway of hell, becomes the corrupter of youthful purity, and a public teacher of debauchery—with no disposition to engage in good pursuits, and no power to attend to the things which concern his peace, or to take one step toward the salvation of his soul! What can be said of such a man, but that his present and eternal ruin are complete? Earth curses him, while he is upon it, and beyond it he can see no prospect but that of the blackness of darkness. *A drunkard cannot inherit the kingdom of heaven.*

I am aware that many are ready to start back with incredulity and displeasure, when we speak of the eternal ruin of any human being. And rightly, if it be denounced by human wrath with insufficient authority. But in the present case, let any considerate man reflect on the nature of this vice, and consider how it deforms and brutalizes the whole man; how it destroys the intellectual faculties; how it palsies the moral affections; how it unfits for duty, incapacitates for improvement, disqualifies for the pure and elevated sentiments of devotion, and renders one as little capable of religion as of reason;—does he not perceive it to be impossible that such a man should relish the pure, intellectual, spiritual joys of heaven? that his future prospects are therefore fearful and dark? If pure affections, penitent humility, and devout habits be essential to its bliss, has he not dreadfully ruined the hope of his soul? If preparation be necessary, has he not refused his happiness, by refusing to be prepared? Does not reason take up the language of scripture, and repeat with earnest conviction, *A drunkard cannot inherit the kingdom of God.*

Now if there were but *one* being upon earth, who had thus deprived himself of his rational nature, and darkened his hope of immortality, with what intense and fearful interest would he be contemplated! with what earnest sympathy should we crowd around to gaze on so deplorable a spectacle, and how many hands would be united to save him from destruction! Yet it is not one, but many. Multitudes are thronging the broad path, and pressing forward with obstinate infatuation to this hideous gulf. Every village has its list of those who were impoverished and ruined by this vice. Every town can tell of estates forfeited to pay for their owner's degradation, and exhibits on its records the names of young and promising men, cut off prematurely by this infamous sin. Our almshouses, reared for the refuge of honest misfortune, have become the shelter of poverty and sin, where the drunkard and glutton who have come to poverty, are supported upon the hard earnings of the industrious and sober. Look at a few facts.* Nearly four-fifths of those supported as paupers by a tax upon the industry of the community, have become paupers through intemperance. In one town in this state thirteen out of every fourteen are a public charge from this cause. In this city the proportion is about two in every three. If, therefore, we consider that the annual expense of our almshouse is more than thirty thousand dollars, we find that twenty thousand dollars are expended for the support of this vice. Twenty thousand dollars annually appropriated by the town of Boston in charity to drunkards! It is said that the annual expenses of the alms-houses in this state amount to about 900,000 dollars; four-fifths of which sum—720,000 dollars—are paid for the benefit of those who were ruined by intemperance. What tax is there so enormous as this!

In estimating, however, the extent of this evil, we must add to the preceding account, the sum expended for ardent spirits by those who are not yet objects of the public charity. On the presumption that the inhabitants of this city consume their proportion of the 33,000,000 annually expended in the United States,† we shall find the annual expenditure in Boston to be 180,000 dollars‡—more than sufficient to pay all the taxes. That this calculation is far within bounds is evident, if we consider that it supposes each retailer to sell less than the amount of two dollars a week. In the city of New York, in 1820, the amount expended in ardent spirits was 1,893,011 dollars; which in proportion to the population is more than double the sum just named for Boston. So that, to speak far within bounds, there is every year consumed in this town spirits to the amount of 200,000 dollars. What one benefit to society can be named as the result of this monstrous cost?—There is no reason to suppose that the town consumes more in proportion to its population than the country; on which supposition we have more than $2,500,000 wasted annually in Massachusetts on this indulgence. Add to this the 720,000 dollars, charity money, which the public pays from this cause, and there is a waste of more than 3,000,000. I ask again, who will show us the benefits of this expense? How is government strengthened, or education promoted, or good morals aided, or good neighbourhood encouraged?

These various considerations afford some faint idea of the extent of this plague. To apprehend it yet more distinctly, we must remember the waste of life it occasions. It is the cause of more deaths, either directly or by the disorders it creates, than any other single disease. It is said there are every year 6,000 persons who die in the act of intoxication, within the United States.§ If we could take almost any one of these cases separately, and describe to ourselves all its loathsome minuteness of depravity and misery, as Sterne has painted his single prisoner in the dungeon, what a heart-rending and soul-sickening picture would be presented! But when we consider that this scene is six thousand times repeated every year, attended in most cases with indescribable distress and shame to family and friends; and that more than six times six thousand are pressing on in the straight path to the same end; the mind wants power to imagine so great a mass of accumulated and disgusting wretchedness. It turns away with loathing and abhorrence; or, I might say, with incredulity; for the mind is but too little affected by an evil, which has grown too large for its measurement or conception. It has accordingly happened amongst us, as it happens in a city where a pestilence is raging. While the deaths are few and rare, there is a prevailing alarm and sadness. But as the destroyer advances and deaths multiply, there is produced a dreadful stupidity; so that as horrors accumulate, indulgence and disorders increase also, till you cannot say whether the wide ruin of death be more terrible than the riotous unconcern of the living. So it is amongst us. The moral pestilence, which scatters suffering worse than death, spreads itself every where around us, but we are unaffected by its terrific magnitude and fearful devastation. It would be comparatively a little thing that the plague should sweep these thousands from our cities; it would be a comfort, that they perished by the hand of God. But now, they fall by their own hand, and rush downward, of their own will, to the corrupting grave. And we stand by, unmoved! We hear with amazement and horror of those on a distant continent, who, in the infatuation of religious superstition, cast themselves on the burning piles of their husbands, or fling their bodies before the rolling car of a monster idol. But this sadder infatuation of the multitude at home, who are sacrificing themselves beneath the operation of a slow and brutish poison, hardly moves us to a momentary commiseration. We might succeed in preaching up a crusade to India, while we can hardly gain a hearing for those who are perishing by our side.

(*To be concluded next week.*)

* Most of these statements are made from the past reports of this Society; for some of them I am indebted to other sources, but am unable ro specify them.

† This estimate is founded on the state of things in 1810; it must be much short of the truth at the present time.

‡ $180,000 ber annum=$3,269 per week.

§ In a work lately published at Paris by M. Passenas, entitled *Russia and Slavery*, it is said, "It is computed that upwards of 200,000 die annually from the effects of intoxicating liquors."

From the Christian Spectator.

POETRY OF THE HEBREWS.

In poetry, the Hebrews greatly surpass all other nations. They lived in an age when man evinced his real feelings, when he was entirely free from those restraints, which the etiquette of modern times has thrown around him. This freedom of thought and feeling, was equally visible in their compositions.

None of the Hebrew elegies exhibit more beauty than that of David, composed on the death of Saul and Jonathan.

This elegy when viewed in reference to the situation of David, his relation to Saul and Jonathan, the antiquities of the Hebrews, and the lives of those whose loss he deplores, is unequalled by any elegiac poem in any language. For tenderness, for beautiful simplicity, and for a natural exhibition of a heart overburthened with sorrow, it will be admired as long as the Hebrew language exists, or the fall of a hero shall awaken the tear of sympathy.

I.

Thy glory, Israel, dies on thy high places,
How have the mighty fallen.*

II.

Tell it not in Gath,
Proclaim it not in the streets of Askelon,
Lest the daughters of the Philistines exult,
Lest the daughters of the uncircumcised triumph

III.

Ye mountains of Gilboa,
Let no dew nor rain *fall* upon you,
Let your fields *yield* no offerings,
For there was thrown away the shield of the mighty.
The shield of Saul, *as if it had* not been anointed with oil.

IV.

From the blood of the wounded,
From the strength of the mighty,
The bow of Jonathan turned not back.
The sword of Saul returned not in vain.

V.

Saul and Jonathan were beloved and amiable while living,
In death they were not separated,
They were swifter than eagles,
They were stronger than lions.

VI.

Ye daughters of Israel, lament for Saul,
Who clothed you in scarlet and splendour;
Who adorned your garments with golden embroidery.
How have the mighty fallen.

VII.

Jonathan *falls* in the midst of battle,
He dies on thy high places.
I am distressed for thee, my brother, Jonathan,
Greatly did I love thee;
Thy love for me was wonderful,
Greater than the love of women.
How have the mighty fallen,
And *their* warlike weapons perished.

* *How have the mighty fallen*, seems to be a chorus in which all united when this poem was sung by the professed musicians, or by a select number of the assembly. If this was accompanied with musical instruments, as is probable from the great number which were employed in their worship, the effect of this chorus, with the plaintive notes of the instruments must have been very powerful. The chorus was frequently introduced among the Hebrews.

The surest mark of a weak mind is an affectation of importance amidst the enjoyment of trifles, a bustle of serious business amidst the most insignificant concerns. The bringing forward of little things to the rank of great ones, is the true burlesque in character, as well as in style; yet such characters are not uncommon, even among men who have acquired some estimation in the world. In this particular, the world is easily deceived; dullness may often ape solemnity, and arrogate importance, where brighter talents would have drawn but little regard; as objects are magnified by mists, and made awful by darkness.

ROCK HONEY.

He made him to suck honey out of the rock. Deut. xxxii. 13

Suck honey from a rock? How could this possibly be done? In South Africa the bees have the habit of depositing, or plastering their honey on the surface of rocks in cliffs; which, for its protection, they cover over with a layer of dark wax. This, by exposure to the weather, becomes hard, and of a color which is not easily distinguished from the rock itself.—Suppose a person making an incision, in this outside coat of wax; by applying his mouth to it he would easily succeed in sucking out plenty of honey. To a person viewing him from a little distance and observing some of the honey dropping from his chin, he would seem to be sucking honey from the flinty rock.

The bees frequently cover trees in the same manner, with their honey and wax. I have seen the gable end of a Dutch farmer's house plastered over in the same way. It proved to him a perpetual mine of honey; for he had no sooner cut and carried away a portion of it for the use of his family, than the busy bees set to work to fill up the excavation he had made. As his necessity required continued supply, he kept them constantly at work. They are most expeditious workers in winter, for that is the flower season in such climates.

Rev. J. Campbell.

METHODISM IN AMERICA.

The increase of this religious denomination perhaps is not exceeded by any Christian sect of the present age. A cursory view of its history will tend to justify the above assertion.—Mr Philip Embury, a local preacher from Ireland, was the first who landed in America. He began to preach in the city of New York, and formed a society in the year of our Lord 1766; and the first American Methodist Church was erected partly by contributions from Europe and located in John street, New York, A. D. 1768—or 9. About the same time Messrs Richard Boardman and Joseph Pilmore, arrived as missionaries, *regularly* appointed to labour in this country, by the British conference. From that time to the present, a period of 57 years, the borders of this church have been extended, until it presents the following aggregate, viz. twelve annual conferences; twelve hundred and twenty-six travelling preachers, and a total of three hundred and twelve thousand five hundred and forty members. Exhibiting also, as the last year's increase, the number of fourteen thousand nine hundred and eight, according to the returns just made, which exhibit the total number of members within the bounds of each conference as follows: Ohio, 36,382; Kentucky 24,165; Missouri, 10,752; Tennessee, 21,166; Mississippi 8,324; South Carolina 37,016; Virginia, 25,863; Baltimore, 38,424; Philadelphia 34,357; New York, 27,457; New England, 21,626; Genesee, 27,688.—*New-Jersey Journal.*

WITCHCRAFT, & DEMONIACAL POSSESSIONS.

The following reflections occur in an essay on the "Influence of the Imagination on Health," contained in a late number of the New Monthly Magazine:

From the influence of the imagination, it is easy to conceive how diseases, especially those of the mind and nerves, may have their periods, and be, in the strictest sense of the term, the fashion. Every age, it is well known, has its peculiar form and mode of thinking, and its own prevailing ideas, which at length become identified with ourselves. Nothing is more natural than that this form should communicate itself to our feelings, and particularly express itself in diseases of the nerves and of the representative faculty. To this is added a secret sympathy of the imagination, by means of which even defects and diseases of the mind easily excite imitation, and become really catching. In this manner we may account for it why certain diseases of this class should be generally prevalent for a time, and then disappear, & why others, though the physical causes are the same, yet never appear again in the same form.

There are many remarkable instances of this kind. How long did the disease which manifested itself in the notions of witchcraft, and persons being possessed with the devil, prevail universally! and yet, merely through a change in our way of thinking, and the different direction given to the imagination, it has gone quite out of fashion. People were so accustomed to regard every wicked thought as the suggestion of the devil, and every unusual sound at night as his voice, and to believe him to be continually behind the scenes, that at length this idea became the predominant one; the imagination was incessantly occupied with it; and hence unusual feelings of illness might easily be taken, by those to whom they occurred, for satanic impulses and agency, and they seriously believed themselves bewitched and possessed. It is astonishing what firm hold this conviction had taken of some, and how they retained it, even on the scaffold and at the stake. We find incontestible evidence that many were as certain of their guilt, as their judges; and that the judges, as well as the unfortunate wretches condemned by them, were seized by one and the same disease. The only difference was,

that those were active and these passive. It is indeed a pleasing occupation to compare the symptoms of those diseases attributed to infernal agency with the nervous complaints of our days, and the then way of thinking with the present; for it teaches us to admire the progress of natural philosophy and of the cultivation of the human mind, and gives us some idea of the blessed influence of genuine illumination.

ECCLESIASTICS AT ROME.

From an official statistical Almanack, published at Rome till the year 1800, but since discontinued, perhaps on account of the tale of misery it told, it would seem that the city could then boast 153,009 inhabitants—of whom 8 were bishops, 1586 priests, 1337 monks, 1330 nuns. At this rate, 1-36th only of the whole population, instead of 1-10th, is dedicated to the exclusive service of religion—a much smaller proportion than is commonly imagined, and perhaps than is actually true—for it may be easily supposed that Rome would not be desirious of publishing to Christendom (situated as it has long been) an exaggerated statement of her ecclesiastical corps. That a traveller, judging by the "Companies of Preachers," whom he meets in the streets, would pronounce them a more considerable division of the people, is certain; but nothing is so fallacious as an estimate by the eye. Those individuals in a population who have least to do will be most often seen; and those who wear a peculiar costume will be most remarked; a single company of soldiers will make a great figure in a town of five thousand souls.

FRAGMENTS.

[*Selected for the* CHRISTIAN REGISTER.]

With respect to the person appointed by a Society to superintend the business of public worship, and perhaps of private instruction, we do not perceive that he has any other general line of conduct to pursue than by all proper means to render himself as acceptable as possible to his congregation;—their style of manners if of itself unobjectionable, must be his;—they will naturally expect to find in him the affectionate and useful friend, the agreeable and instructive companion; but he will be under no necessity, in order to gain their favour to employ arts or compliances derogatory from a manly character. His office and station have nothing in them which can inspire disrepect.—If he is dependent, so are all who live by the public; but we scarcely ever knew an instance in which the advantages of education and office did not enable a person in that situation to assume a liberal independene of behaviour within the limits of prudence and good temper. He need not renounce the world, though, like every man of wisdom and virtue, he renounces its follies and dissipations. He must in order to be respectable, sustain his character with consistency and decorum, and it is a character which demands some peculiar sacrifices; but for those he is amply indemnified, by the opportunity of rising above the common level, and taking his station with the graver and weightier part of society. He is not precluded from aiming at personal influence and respect from the community at large, by a dignified suavity of manners, and useful and ornamental accomplishments.

No Church or Churches, nor all the Churches in the world, have power by universal consent to establish any thing in the worship of God, which he has not commended. Reason is of great moment, we will not admit any thing that is contrary to reason. *Dr Owen.*

Stellino has stuck his brain all over with notions, and fancies his higher sphere sufficiently illuminated for the conduct of mankind, that is round about him, and beneath him. But this set of notions is like a winter night, overhung with stars—shining, but very cold. Natural affections have no room in his soul; it is too much spiritualized with opinions and doctrines. His divinity lies all in his understanding, & the common duties of humanity scarce ever employ his tongue or his hands.

Let the plain duties of morality be our rule of life. We see and experience their happy effects. But let us acquiesce in the Divine conduct, when we see him producing the same good & glorious ends, by means which are apt at first to alarm our narrow apprehensions, on account of their seeming to have a contrary tendency.

Some men have wit enough to find fault with what is done, though not half enough to mend it, or to do better.

When present distress doth urge, delays may be as dangerous as denials; and a kindness extorted from a friend or neighbour with importunity, may be as ill resented afterwards as an injury.

An orderly division of the day gives apparent rapidity to the wings of time, while a stated devotion of the hour to its employment, really lengthens life. It lengthens it by the traces which solid occupation leaves behind it; while it prevents tediousness, by affording, with the successive change, the charm of novelty, and keeping up an interest which would flag, if any one employment were too long pursued.

R. I. Am.

It is not always by haughtiness of demeanour that people show themselves the most haughty. There is a claim of superiority amidst the condescension of some men, infinitely more disgusting than the distant dignity of ordinary pride.

Ibid.

Christian Register.

BOSTON, FRIDAY, OCTOBER 17, 1823.

We have inserted, with much pleasure the able and judicious remarks of our correspondent 'N.' on the subject of extra religious meetings. We hope he will often favour us with the fruits of his pen.

The question of the policy or advantage of multiplying religious meetings beyond the regular and stated meetings of the Sabbath is confessedly a difficult one. This difficulty or doubtfulness relates, however, we apprehend, chiefly to the manner in which these meetings *may be*, or are *liable to be* conducted, rather than to the simple act of holding a meeting, abstractly considered. For ourselves, we are decidedly of the opinion, that there are some occasions and some situations, where other meetings than those regularly held on the Sabbath may, if properly conducted, may be rendered highly serviceable. In most of our cities and large towns there are numbers, who, either from poverty, or other hindrances, have no other convenient opportunity of receiving religious instruction, than at extra meetings. If these meetings are judiciously conducted, their influence is undoubtedly salutary. And, considering that Christianity is a social religion,—a religion of the affections as well as of the understanding, it is manifest that by a frequent communication and interchange of our religious views and feelings, its best influence is promoted.

At the same time we are aware that these meetings, if often held, cannot always be regularly conducted by a clergyman, and that they are therefore liable to degenerate into scenes of confusion and riot, where there is more of noise and extravagance, than of sober good sense and rational piety;—more that is adapted to confirm old prejudices, and excite wild passions, than to enlighten the understanding, or nourish genuine religious affections.

It becomes then a serious question whether, all circumstances considered, more *good* than *evil* will in the end result from these meetings, as they are likely to be conducted in our towns generally. Past experience places it beyond a doubt, that, in many instances, they have been so conducted as to prove highly prejudicial, not only to the cause of piety, but of good morals. That some individuals, whose experience respecting these meetings has been chiefly of this unfavourable kind, should decidedly deprecate and even oppose them, is no matter of surprise. Under more favourable circumstances, and with a knowledge of some of the good effects of well regulated meetings, the same persons would probably have viewed them with a more favourable eye. The remarks of the late venerable Dr LATHROP, which are alluded to in the communication to which we have referred, were probably pointed to the excess and abuse of these meetings. His experience had been such, as led him to recommend great caution in relation to them. And whenever the state of the public mind in his own parish was such as seemed to require the establishment and observance of them, it was his uniform practice to attend them himself, when practicable, that by his presence and counsels he might in some degree control them, and prevent the irregularities and excesses which he thought would otherwise have been likely to ensue.

Unitarian Miscellany.

The thirty-third number of this highly interesting and useful work is just published. The following is a list of the contents:

"1. Authority of the Lord's supper; 2. Unreasonableness of excessive worldly anxiety; 3. Toleration, and liberty of opinion; 4. Sparks' theological collection; 5. A Psalm, translated from Klopstock; 6. Plainness of the Christian doctrines; 7. Unitarian fund society; 8. Scripture lessons; 9. Installation at Medford."

The following is from the article on the "Unreasonableness of excessive worldly anxiety."

"There is hardly any practical error to which we are more exposed from the circumstances of our present condition, than a spirit of undue solicitude in regard to future trials. We know that we live in a world, which is often darkened by clouds, and agitated by tempests of affliction; and our past experience has told us, that we, as well as others, must look for a share in human calamity. Hence it is, that we too naturally yield to a distrustful and anxious concern for the future, and to the trials which we actually receive from the hand of Providence, we add innumerable others of our own creation.—We are not indeed required to shut our eyes on the calamities which threaten us, or to suppose that any confidence which we can repose in the care and goodness of our heavenly Father, can for a moment, supersede the necessity of our own exertions; on the contrary, it is our duty to exercise a prudent foresight, and to endeavour by all proper means to avert the evils which we apprehend. But after all, our duty, our happiness require, that we should not be unduly solicitous about the result. After using all the means which Providence has put within our power we are submissively to leave the event with God."

Unitarian Fund Society.

This is a society that has been in operation in England for a number of years.

The purposes of this Society, as expressed in its last Report, (says the Unitarian Miscellany) "are to provide and assist missionary labours; to encourage village preaching and lectures by ministers resident in the neighbourhood; to assist particular congregations; to aid in the distribution of tracts; and to keep up foreign correspondence and cooperation."

By liberal contributions and judicious management, the funds of this Society have become large. These funds are so applied as to afford essential aid to various small and feeble societies. One of the most important appropriations of the Society is that of £100 sterling, annually, to William Roberts, the native Unitarian preacher at Madras, whom we have often mentioned; (CH. REGISTER, vol. i. p. 2, and vol. ii. p. 142) This money is applied to defray the expenses of public worship, schools, and printing. Mr Roberts has prepared a number of small works for the press, in the language of the natives.—From the titles of these works we should conclude them to be of a highly popular and useful character.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR REED.—In your paper of September 19, I observed an anecdote of the late venerable Dr LATHROP, which seems liable to some objections. The impression, generally made by that anecdote, will be, that all meetings for religious instruction, not held on the christian sabbath, are a violation of God's law, and calculated to exert a bad influence,—to introduce wildness and discord into religious societies. The correctness of such an impression, is doubted by some, who wish to embrace and defend rational views of christianity. The remarks, now offered, are given with a design to excite attention to this subject, that the truth may be clearly seen, and firmly established.

If christians are not allowed to assemble for the purpose of religious improvement, except on the sabbath, without incurring the charge of presumptuously making themselves wiser than God; without being considered as manifesting disrepect to his institutions, and exposing themselves to severe correction, there are few churches which are not implicated, and in great danger. To most, if not all our religious societies, christian instruction is occasionally dispensed on other days than the Sabbath. Our public thanksgivings and fasts, the catechizing of children, the lecture preceding the administration of the Lord's Supper, &c. are usually regarded with some degree of favour; and yet they are held on days not divinely set apart for religious purposes. Shall these and similar seasons of administering religious instruction be given up, lest the command, "Six days shalt thou labour," be violated, and the divine displeasure be incurred? An interpretation of the command, so rigourous as this, will hardly be contended for. If not, then the principle, apparrently laid down in Dr L.'s conversation with his friend, cannot be supported; and some other reason must be sought to account for his friend's discomfiture, than that, which is assigned.

The circumstances of the case suggest sufficient reasons to account for the disastrous effects, which were produced, without admitting the impropriety or sin of instituting meetings for religious instruction on days appropriated to secular concerns. The zealous and indiscreet preacher, it seems, "found no difficulty to persuade his people to leave their secular concerns on any day, whenever he wished to call them together." It appears also from Dr L.'s reply to him, "that he thought, that he could render the institutions of God more effectual and perfect by additions of his own; that God would be better pleased with a more costly service; and likewise that the people were taught to leave their homes, their families, their secular concerns on every day in the week, and at unseasonable hours, that an unnatural excitement of feeling might be produced, which they would regard as the very essence of religion."

Two sufficient reasons, therefore, may be assigned, why the people were thrown into confusion; 1. inculcating the belief, that they ought to regard meetings, held on other days, as of divine appointment, and to attend them as a duty, resting on the same authority with that of observing the christian sabbath; 2. the purpose, which these meetings were designed to accomplish, was not consistent with sober religious belief and practice. By the belief, that whenever their minister summoned them together for religious purposes, they heared the voice of God, and must obey, they were drawn from their obvious duties, and induced to make the same enormous waste of time, and of virtue too, to which the members of the Romish church are exposed.—They were by a kind of spiritual violence, or artifice, compelled to relinquish the sure hold, which revelation affords, and subjected to whatever the ambition or wildness of man might impose.

Besides, the object of these meetings was to excite an unnatural state of feeling—to inflame the passions—and to produce the impression that religion consists in mere fervour and excitement of feeling. This object might be accomplished, and the mind remain dark and bewildered, and the life unholy. It is no wonder that a people thus guided should be thrown into great confusion; and be proper subjects for every ignorant declaimer to practise upon with success. Who would think that the health of the body could be preserved by administering stimulants alone, and throwing aside, as useless, simple and nutritive food? Nor is the same practice better adapted to promote the health of the spiritual man. It may indeed produce wonderful appearances, which may dazzle the ignorant, and mislead them too; but it will wear out and destroy the very springs of the religious life. Nor does it require, that this mode of operation be practised on every day of the week to render its bad influence certain. The services of the Sabbath may be so conducted as to lead the people to become disgusted with simple and sober views of religion, and to produce an unnatural taste, which will be satisfied with nothing but strong and constant stimulants.

But may not religious instruction be dispensed on other days than the Sabbath with the hope of usefulness? Suppose that the people be taught, that they are not to place such seasons of instruction on the same authority with the Sabbath; that they are not to desert their every day duties to attend upon them; but that when leisure permits they may find opportunity to receive instruction on the most important of all subjects; suppose also that these meetings be conducted with discretion; that religious truths be dispensed in their native simplicity, and with a most affectionate concern that they be received and felt, would not such attention to religious worship and instruction be useful? Would God regard meetings of this character with displeasure? Would they be more criminal than meeings for social enjoyment? Rather would they not be powerful means of bringing christian truth to the minds of men? Would they not afford opportunities to the less cultivated classes of society, better adapted to their minds, of gaining religious knowledge, than is afforded by the ordinary sermons of the sabbath? Might not clergymen in this way become more intimately acquainted with the wants of their people, and be greatly assisted in their preparations for the Sabbath? Would they not produce the impression, that they were constantly thinking of those under their care, that they were devising the means of their improvement, and willing, at all times, to labour for their good? Would not the infinite importance of religion itself be in this way more deeply fixed in the minds of men, and its principles be brought to combine more easily and intimately with all their practical habits? If so, then these meetings are not to be censured, but to be discreetly encouraged; and great discretion is required in the management of them. If such meetings can be useful to any one sect of christians more than another, the Unitarians constitute that sect. A mighty influence is exerted not only to dishonour their principles of belief, but to render their piety suspicious. They ought, therefore, in every proper way to endeavour not only to gain access to the minds of men; but to connect themselves, and their principles as intimately as possible with their religious sensibilities. In this way alone, can they hope to stem the torrent, which is pressing against them, and to carry forward the glorious work of human improvement.

N.

MR REED.—The following extract from Sparks' Letters to Dr Miller, exhibits in a very pleasing manner, some of the most glaring inconsistencies of Calvinism.

The author had just offered some remarks in reply to the objection that it was unfair in him to single out one of the most obnoxious doctrines of the Calvinistic scheme and to present it to his readers without the support which it derives from its connexion with other doctrines of the system. He contends that every doctrine in the Christian scheme, ought to be able to stand on its own merits;—and that, therefore, no injustice can be done to any doctrine, in regard to its individual tendency, by examining it alone.

"Furthermore" he proceeds, "Calvinists must prove, that there is such a consistency in their doctrines, that one either must, or can be taken as connected with the others. To none but themselves, have they ever succeeded in making such a harmony appear. *That men should be totally depraved, and yet be capable of any good; that they should be deprived of power, and yet be required to act; that all their sins should be atoned for, and yet they should be dealt with as having freedom of will, and be made accountable for their actions*; these are paradoxes, which neither the great powers and ingenuity of Calvin, nor the acuteness and sophistry of Edwards, have been able to divest of their tremendous clouds of mystery and darkness, so as to be seen clearly by any other rational man than a Calvinist.

"When we read in the Cavinistic formulary, that 'man by his fall into a state of sin, *hath* WHOLLY *lost all ability of will* to any spiritual good accompanying salvation; so as a natural man, being *altogether averse from good*, and dead in sin, is not able by his own strength to convert himself, or *to prepare himself thereunto*;'* when we read such language, can we suppose, that the man who assents to it will come upon us in the next words with the assertion, that we *have* "ability *of will*," and that we are not "averse from good," but that we may obey the commands of God, and discharge the duties of a Christian? Will such a man present to us the

* Confession of Faith, Chap. IX. ¶ 3.

motives, the promises, threatenings, & rewards of the Gospel? Should a man tie our hands and feet, and then promise us a reward if we would walk, and engage in active services, but threaten us with punishment if we refused, should we think him any thing short of a simpleton, or a madman? How then can we discover any unity of parts, in the Calvinistic doctrines; so much at variance with those principles of the mind, by which alone we perceive consistency in all things else? Or where is the impropriety of discussing the tendency of any one of these doctrines, as distinct from the others, when no connexion or analogy can be traced with any others, which are not as inconsistent and indefensible, as this doctrine itself?"

New Bedford Branch Bible Society.

The following account of a late meeting of this Society, is from the New-Bedford Mercury. "The New Bedford Branch Bible Society held their annual meeting in the first Congregational Meeting house, on Wednesday evening 24 Sept. last. The Rev. Ephraim Randall, of Stoughton. delivered an excellent discourse on the occasion, to a highly gratified audience. Concluding prayer, by the Rev. Mr Dewey, of Boston. At the close of the religious services, a committee was chosen to present the thanks of the Society to the Rev. Mr Randall, for his able, eloquent, and appropriate address. The choice of the officers of the Society was postponed to an adjourned meeting."

LITERARY NOTICES, ETC.

The Waverly Novels.—We copy the following article from a late number of the London *Mirror*, a literary and scientific journal: "The Scottish novels have acquired a distinguished popularity from their own intrinsic merits, and from the mystery in which the authorship is involved. Our readers cannot be ignorant that they are generally attributed to Walter Scott: *there are, however, strong reasons for believing, that though the whole series may have gone through his hands, he is not the sole author.*"

M. Belzoni.—We are concerned to state the failure of M. Belzoni's intended journey across Mount Atlas to Tombuctoo. By a letter from that traveller, dated Gibraltar, 20th June, he states his having met with an unexpected stop to his progress from the Emperor of Morocco, through whose country he wished to pass. Mr B. attributes his failure to some intrigues, but adds, "they are wofully mistaken who think that they can turn me back with a blow. The only consequence of this reverse is, that owing to what I have gathered of information, I shall be able to proceed with better prospects in another quarter; and by the time you see this, I shall probably be one-third of my journey further south than I have been in my last route."
Cambridge Chronicle.

Humphrey Marshall Esq, of Frankfort, Ky., has issued proposals for publishing a history of that State, in two 8vo. volumes, of 500 pages each. "The venerable author of the proposed work," says the Lexington Monitor, "has not only been an attentive observer of the passing events, but an active agent in many of the conspicuous measures connected with our state policy. His materials for an authentic, and complete history of Kentucky are ample and abundant. The author himself, who has become mellowed by age, and ripe in experience, has also been distinguished for his superior talents, sound judgment, and clearness of intellect, which qualify him to give to the public a work worthy of the patronage and support of the good people of the western country, and one that will be interesting to the people of the United States.

Mr Morenas, the distinguished traveller, who presented the remonstrance against the Slave Trade, to the government of France, and who is the author of the work entitled the "Casts of India," and has the reputation of a distinguished oriental scholar, lately left New York city, to visit the Indian nations, in the Western District of the State, and in Upper Canada, for the purpose of comparing their languages with the Sanscrit and Arabic languages.

Mr Tanner of this city has completed the last number of the New American Atlas. It is decidedly one of the most splendid works of the kind ever executed in this country, and we sincerely hope that public spirit will reward this expensive undertaking. This atlas is a work, which has been desired a long time by the public, and from the manner is which the work is executed, it is richly deserving of extensive patronage.—*Aurora.*

GENERAL INTELLIGENCE.

The honorary degree of Doctor of Laws was conferred, at the late commencement at Cincinnati College, on the Rev. Horace Holley, President of Transylvania University, and on the Hon. John M'Lean, Postmaster General.

The late Chancellor Kent. It is rumoured that this excellent man, and distinguished jurist, has thoughts of removing from Albany, and settling in this city, with a view to deliver law lectures, and also to practising, as chamber counsel, without appearing at the bar either to try, or argue causes. *N. Y. pap.*

Medical School. More than one hundred young gentlemen entered at the Medical Academy at Castleton for the Lecture Term, which commenced in the 4th inst. and it was confidently expected that the number would increase to one hundred and twenty.

There was collected at the Rev. Dr Channing's church, on Sunday last, for the benefit of the sufferers, by fire, in Maine, $336,34; at the Rev. Dr Codman's church in Dorchester, $146,26 cents; at Danvers, $260; in Keene, $56.

There are now in the University of Halle, in Germany, two Chinese, whom the king of Prussia redeemed from some Dutchmen, who were exhibiting them for money, and placed at the University that they might learn the German language. One of them is the son of a priest and astrologer, and is about thirty years of age; the other is the son of a silk merchant, and is twenty-five years old. They apply themselves to the study of the language with great industry, but find much difficulty in acquiring the pronunciation of syllables composed of two consonants, and particularly the letters L and R. Some of the Savans of the University are also by their assistance learning the Chinese.

The Savings Bank in Salem, by the sale of the stock in which its funds were invested, has made a clear profit of over three thousand dollars, which added to the accumulating fund, makes nearly seven thousand dollars, to be divided according to the laws of the institution, on the 22d inst. among those who have permanent deposits from one to five years.

Hayti. The *Propagateur Haitien* of August 15, printed at Port au Prince has been received in this city. It contains many political essays—news from different parts of the world—and a notice of the discussion in the Boston papers of the subject of the recognition of the independence of Hayti. The notice is embraced in a letter addressed by a Haytien Cultivator to Mr A. H. a merchant of Boston.

The writer of the last mentioned article says, "I lately assisted at the examination of the pupils of our schools, at cape Haytien. More than 250 answered in a satisfactory manner questions in arithmetic, algebra, geometry, history, the English language, &c. The scholars under the direction of the celebrated Dr Stewart, have surpassed the general expectation. This state of things causes us to hope that the void left in our population by our misfortunes will be soon filled. Honour to the genius of President Boyer.

British Cotton Manufactures. We lately gave an account from authentic documents, of the wollen manufactures carried on in Great Britain.—From the same source we have ascertained that about 150,000 hands, or persons, ch efly children, are employed in the spinning of cotton thread. These manufacture as much thread by the power of water or steam, and the application of the new improved machinery as could have been done by 28 millions eight hundred thousand persons by the finger only. Comparatively there are but few consumers of this immense production in Great Britain. It is taken by about 100 millions, Russians, Poles, Germans, and others, in thread, and by about 150 millions of the inhabitants of North and South America, Asia, &c. besides home use, and the consumption of the colonies in every quarter. Calculations have been made, by which it appears that the improved power of the machinery in Great Britain alone, has in the last 40 years increased to such a point, that it now executes or produces as much of formed fashioned material, as could have been done formerly by merely manual labour of 250 millions of adult labourers, in the preparation of wool, cotton, silk, lace, iron, copper, lead, wood, and other raw materials. *N. Y. Ev. Post.*

Militia.—The opinion is becoming prevalent among the people of this state, says a Belfast (Maine) paper, that our present militia system is burthensome, inefficient, and expensive. [We are of opinion that such a sentiment as the above, is not confined to the State of Maine; and that the time is not far distant, when this irksome duty and popinjay frivolity, will be given up, as worse than useless. The voice of the people—the sober dictates of common sense, are not only opposed to the unequal and unjust drudgery of *playing soldier* in times of peace, but regard it as peculiarly oppressive to the labouring classes of the community, and as having an immediate influence in vitiating their industrious habits, without being productive of any good tantamount to the moral evil it engenders in the healthy ranks of society. *Haverhill Gazette.*]

Sickness in Virginia. A letter from Parkersburg, Va. on the 8th inst. gives distressing accounts of the ill health of the people in that village and vicinity. The *fever*, as the writer calls it, rages with great mortality—several having died within a few days in Parkersburg alone. The disease is in every family, and is thought to be equally as destructive as the yellow fever was in Philadelphia in past times.—The Fredericksburg Herald states that the sickness is not confined to the low lands, but that the most painful accounts are received from the upper parts of the State.

Indian Treaty. The Indians, who met the American commissioners in the vicinity of St Augustine, have agreed to accept the offers of the American government, and have sent a deputation to view the lands on which it is proposed to locate them. This arrangement will secure the inhabitants of East Florida from any apprehension in future from our red brethren.

A case very interesting to master and apprentice has been lately decided in the Court of Common Pleas before Judge Irving. John Tate, an apprentice, brought a suit against his master, Andrew Deitz, "to recover damages for the defendant's breach of his covenant, in an indenture of apprenticeship. The defendant was a saddle and harness maker, and had contracted to teach the plaintiff the art and mystery of those branches of business. The plaintiff had served his master for the term mentioned in the indentures, and at the expiration thereof brought the present action, averring that he had not been taught the business of harness making, and was not sufficiently instructed to make first rate saddles, having been kept at work at those of an inferior quality during the greater portion of his apprenticeship." The jury found a verdict for the plaintiff—damages $400,
N. Y. Paper.

Turkish Cruelty.—It is computed that about 15,000 Greeks have returned to Scio, and it has before been stated in this paper, that farther excesses have been committed on some of the Greeks who have thus returned. A letter from that island, among other instances of cruelty almost unparallelled, states the following; "a person informed me a few days since, that he saw the head of a Greek severed from his body with no other instrument than a blunt knife, whilst the poor wretch struggled in agony, undergoing such unheard of barbarity, this poor man was not secured in any way, the executioner merely standing over him, holding him with his hands and knees." How long will Christian Europe consent that their fellow Christians shall be treated thus, and the government which permits the horrid barbarities of these monsters be acknowledged, because it is "legitimate."
N. Y. Com. Adv.

An estate in England.—Caversham park, situated in Oxfordshire, England, has been recently brought to the hammer and sold for 490,000 dollars. The *mansion* is one of the most elegant in the kingdom, and was built in the reign of George I, at an expense of 580,000 dollars. The *terrace* walk is 1800 feet long and 36 wide. The pleasure grounds, lawns, walks, &c. occupy 25 acres. The *park* extends over both hill and dale, is beautifully wooded, and contains 500 acres.

Delaware Election.—The election or Governor, in the State of Delaware, was held on Tuesday the 7th inst. The contest was spirited, and terminated in the choice of Gen. Samuel Paynter.

A severe storm has been experienced in Louisiana; it commenced on Sunday, 4th Sept. and continued on the Sunday following. Trees were prostrated in every direction. The slaves were obliged to flee from their cabins to save their lives, as the roofs were torn off by the wind. It was not supposed that half a crop of cotton would be obtained; it was torn up by the roots and leveled with the earth.

The gale was severely felt at New Orleans. It lasted from the morning of the 13th to the afternoon of the 14th and did considerable damage to the shipping &c.

The number of deaths at New Orleans during the week ending Sept. 16 was 42. Only one of them was said to have been of yellow fever.

Cape Mesurado. The fort built at this place by order of Capt. Spence of the U. S. ship Cayenne, is 136 feet in circumference, and is made of granite, 8 feet thick at bottom, and 6 feet at top, cemented with lime, and bound together with heavy timbers.

Another Canal. The survey of the Cumberland and Oxford Canal in Maine, has ben completed by Mr Hutchinson, an experienced engineer from the state of N. York. Mr Hutchinson estimates the expense at something short of *a hundred and thirty eight thousand dollars.* The friends of the canal will now, we trust, go forward with confidence in this noble enterprise.
Portland Argus.

It is estimated that 50,000 persons were assembled in Albany at the late canal celebration.

Fresh baked crackers, which came from Auburn, upwards of 200 miles west of Albany, on the canal, are for sale in New-York.

The Whitehall (New York) Emporium states that every steam-boat from Canada, brings on an average 100 Irish passengers—emigrants.

A Great Raft 855 feet long, 121 wide, containing 130,000 feet of square timber besides a quantity of boards, lately passed down the Hudson to N. York. The timber was cut in Vermont, floated down the Champlain canal, and formed into a raft at Fort Edward. It was estimated to be worth from 25 to 30, 000 dollars.

Efforts are now making to raise a Commercial town in the vicinity of Trembleau Point, Essex Co. N. Y. as an emporium to the growing iron establishments on the Sable river. It is said to be a good scite for a city. The proprietors have named it Port Kent, in honour of chancellor Kent.

A harbour and village are about to be erected on the west side of Lake Champlain about half way from Plattsburgh to Essex, to be made a regular stopping place for the Lake Champlain Steam Boats.

In the towns of Northampton, Boston, Medford, Salem, Beverly, Haverhill, Newburyport, Portland, Bath, Woolwich, Hallowell, New Castle, Edgecomb, Pittston, Portsmouth, and Salisbury, upwards of $8,000 have been collected for the benefit of the Wiscasset and Alna sufferers, principally by contributions in religious societies.

We hear that two barns in Hingham were struck with lightening, during the tempest on Monday evening and consumed, with their contents. They are said to have belonged to Mr Joshua Hersey.

Mr Thomas Eichelberger, of York, Pa. has a vineyard of about ten acres with the vines of the Lisbon, white and other grapes, and great quantities of this fruit are manufacturing. About 40 barrels of wine will be made this season. Mr E. intends extending his vineyard, so as to have twenty acres inclosed and planted with grapes.

A cargo of 200 live hogs, destined for the market of Havana, was recently taken on board of a schooner at Philadelphia. The hogs were purchased in the interior of this county (Dutchess) and were contracted for at Havana, at $25 a head.

Col. Aaron Ogden, of New-Jersey, has recovered $2,500 of Mr Thomas Gibbons, for sending him a challenge. The cause was tried at Newark, before Chief Justice Kirkpatrick, and a special jury.

A few days since a large Newfoundland dog having been duly levied upon in this place, was sold at Constable's sale for twenty dollars. This is the first case of the kind we recollect to have heard of. Whether cats are not equally liable to execution, might perhaps be a legal question worthy of a grave discussion.—Those of the Whittington breed would probably sell well where rats are plenty, and many persons would gladly perhaps see even the rats themselves disposed of by execution or otherwise. *Augusta Chronicle.*

A negro man, who had absconded from his master in New Orleans, was lately found in a swamp with both legs bitten off. He said he had been often attacked by Alligators, and had succeeded in beating them away, until the preceding night, when he was attacked by two at the same time, who had taken off his legs. He was taken to a house, and had medical assistance, but he died in a few hours.

Sickness.—In Moorfield, the principal town of the county of Hardy (Vir.) there were confined by sickness, at the close of the last month, *eighty-one* persons—out of the population of from 130 to 150.

The National Intelligencer says, it is reported that Mr Crawford has so far recovered as to be able to move about, but is advised against an immediate attempt to resume his journey to Washington.

Breach of Promise.—At the present term of the Superior Court at Danbury, Miss Harriet Sears, of Southeast, has obtained a verdict of $1,000 against Mr Gamaliel N. Benedict, of Ridgbury, for a breach of promise of marriage. *Norwalk Gazette.*

In several of the counties of Virginia, an uncommon degree of sickness prevails which proves unusually fatal. In one family of 26 persons, 24 were confined by intermittent or bilious fevers.

A Bermuda paper states, that a dreadful mortality prevails among the fishes of the ocean, and that immense numbers daily float ashore in that neighbourhood.

The administration of the war department, since it devolved on Mr Calhoun, has been distinguished by its system, economy and strict accountabitity, and he has affected an actual reduction of expenditure of between *one* and *two millions* annually.

The annual exhibition of domestic Animals, and of Manufactures, took place at Brighton, on Wednesday, under the direction of the Massachusetts Agricultural Society.

A gradual but perceptible improvement appears to be making in the different kinds of domestic products. In the manufactures exhibited this year, there was decided evidence of improvement.

On Thursday this interesting exhibition was concluded by the ploughing match and the trial of working oxen, and the declaring of premiums. There was also a sale of animals and manufactures. The number of people collected this day was much greater than on the day preceding. It appears to have been a day of great enjoyment, and we doubt not of improvement, to our intelligent yeomanry.

Dreadful Volcanic Eruption.—The government of Batavia has received a detailed account of the volcano Galoengueng, in October last. In this terrible visitation 4011 persons perished, and 114 campongs, were destroyed and 5,361 injured; the number of coffee trees destroyed amount to 775,795, those injured to 3,871,742; 2,983 rice plantations were totally destroyed, and 5,361 injured.

FOREIGN NEWS.

Private Letters from Paris state, that every hope of a pacific settlement of the Spanish War, had vanished.

The complexion of affairs generally in Spain, is that of a decided hostility to any overtures for peace, while a French foe remains in the territory.

It appears that the New European Congress is to meet at Milan.

It is stated on high authority, that a hundred thousand piastres were offered at Cadiz to Galiano, the Deputy to the Cortes, to gain his opinion in favor of the Reform to be effected in the Spanish Constitution. He refused the bribe.

The Municipality of Bilboa have addressed a formal Memorial to the Madrid Regency, piously praying this shadow of power to re-establish forthwith the Inquisition, which, according to them, is one of the greatest blessings of which a country can boast!

The French squadron before Cadiz had been reinforced by twelve sail of vessels, and six more were expected from Corunna. When assembled together it will amount to 34 sail. Great preparations were making for an immediate attack on Cadiz.

It was reported in London that the French had been defeated before Cadiz.

A letter from Zante of July 16, states that a great and very important battle was fought at Megara, (26 miles W. of Athens,) on the 6th of July, between the Greeks and Turks. It was a scene of dreadful carnage, but the Greeks came off victorious, and got possession of the whole Turkish artillery, ammunition, and provisions.

A letter from Pegame, of Aug 2, states that a horde of Turks had massacred all the male Greeks residing in a village about 8 leagues from that place, and had made slaves of all the women and children.

On the 1st of August the plague made its first appearance at Constantinople. The communications, however, were uninterrupted, as the danger was not considered very alarming.

The condition of Ireland is thought to be improving, under the energetic, judicious and conciliatory administration of the present Lord Lieutenant the Marquis of Wellesley.

MARRIED,

In Salem, Mr John Smith to Miss Martha Russell.
In this city, Mr William Copeland to Miss Elizabeth Kimball.
On Sunday morning last, Mr Benjamin Burchsted to Miss Mary C. Noyes.
On Monday evening, by the Rev. Dr Channing, Mr Josiah Wheelwright to Miss Caroline, daughter of Mr Edward Blanchard.
In Fitchburg, Mr George Messinger to Miss Sylvia Thurston—Mr Augustus H. Searle to Miss Maria Thurston.

DIED,

In Dorchester, Mr Nathaniel Clapp, aged 79—Mr Samuel Vose, formerly of Milton, aged 67
In this city, Hannah, youngest daughter of Samuel A. Wells, aged 2 years and 6 months—Mr John Andrew, aged 26.
In Kennebunk, Me. Mrs Sally, wife of Mr Amos Towne.
In Cambridge-port on Wednesday morning, Mrs Sally, wife of Capt. Joshua G. Dickson, aged 34.
In Middletown, Mr Tertius Dunning, late the editor and printer of the Middlesex Gazette, aged 53.
At Preston, (Eng.) aged 56, the Rev John Harrison. His death was awfully sudden. He had just seated himself at his table, and taken up his pen to write, when he fell from his chair and instantly expired. He was preparing for the press an Explanatory Dictionary, and the last words he wrote were "*Subpœna—a summons.*"

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts.
Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

Advertisement to this edition—Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth. 3tis Oct 17

History of England.

FOR sale at this office, on reasonable terms:
Hume, Smollet, and Bissett's History of England, 19 vols.

Private Academy.

WILLIAM REED, late Preceptor of Milton Academy, gives notice that his school is open for the reception of a few more pupils, in the rear of No. 116 Orange-street. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education, and also in the studies preparatory to the University.

EVENING SCHOOL.

An evening school is also just opened at the same place, for instruction in mathematics, geography, writing and in English studies generally.

Inquire at this office, or at the dwelling house contiguous to the school.

Reference. { Trustees of Milton Academy. / Rev. Prof. POPKIN, *Cambridge.* / Rev. J. PIERPONT, }

Oct. 17.

POETRY.

From the New Monthly Magazine.

THE LAST MAN.

By T. Campbell.

All worldly shapes shall melt in gloom,
The sun himself must die,
Before this mortal shall assume
Its immortality!
I saw a vision in my sleep,
That gave my spirit strength to sweep
Adown the gulf of Time!
I saw the last of human mould,
That shall Creation's death behold,
As Adam saw her prime!

The Sun's eye had a sickly glare,
The Earth with age was wan,
The skeletons of nations were
Around that lonely man!
Some had expir'd in fight,—the brands
Still rusted in their bony hands;
In plague and famine some!
Earth's cities had no sound nor tread;
And ships were drifting with the dead
To shores where all was dumb!

Yet, prophet like, that lone one stood,
With dauntless words and high,
That shook the sere leaves from the wood
As if a storm pass'd by,
Saying, we are twins in death, proud Sun,
Thy face is cold, thy race is run,
'Tis mercy bids thee go.
For thou ten thousand thousand years,
Hast seen the tide of human tears,
That shall no longer flow.

What though beneath thee man put forth
His pomp, his pride, his skill;
And arts that made fire, flood, and earth,
The vassals of his will;—
Yet mourn I not thy parted sway,
Thou dim discrowned king of day;
For all those trophied arts
And triumphs that beneath thee sprang,
Heal'd not a passion or a pang
Entail'd on human hearts;

Go, let oblivion's curtain fall,
Upon the stage of men,
Nor with thy rising beams recall
Life's tragedy again.
Its piteous pageants bring not back,
Nor waken flesh, upon the rack
Of pain anew to writhe;
Stretch'd in disease's shapes abhorr'd,
Or mown in battle by the sword,
Like grass beneath the scythe.

Ev'n I am weary in yon skies
To watch thy fading fire;
Test of all sumless agonies,
Behold not me expire.
My lips that speak thy dirge of death—
Their rounded gasp and gurgling breath,
To see thou shalt not boast,
The eclipse of Nature spreads my pall,—
The majesty of Darkness shall
Receive my parting ghost!

This spirit shall return to Him,
That gave its heavenly spark;
Yet think not, Sun, it shall be dim,
When thou thyself art dark!
No! it shall live again, and shine
In bliss unknown to beams of thine,
By Him recall'd to breath,
Who captive led captivity,
Who robb'd the grave of Victory,—
And took the sting from Death.

Go, Sun, while Mercy holds me up,
On Nature's awful waste
To drink this last and bitter cup
Of grief that man shall taste—
Go, tell the night that hides thy face
Thou saw'st the last of Adam's race,
On earth's sepulchral clod,
The dark'ning universe defy,
To quench his Immortality,
Or shake his trust in God!

We know not the author of the following beautiful Hymn, nor whether it has before appeared in print. It was given to us in manuscript several years ago, and we have no recollection of the account we then received of it. *Ports. Journ.*

Blessed is he, whosoever is not ashamed of me.

Jesus! and shall it ever be,
A mortal man ashamed of thee!
Ashamed of thee, whom Angels praise,
Whose glories shine thro' endless days.

Ashamed of Jesus!—sooner far
Let evening blush to own a star;
He sheds the beams of light divine,
O'er this benighted soul of mine.

Ashamed of Jesus!—just as soon,
Let midnight be ashamed of noon;
'Tis midnight with my soul till *he*,
Bright morning star, bids darkness flee.

Ashamed of Jesus!—that dear friend,
On whom my hopes of Heaven depend:
No—when I blush be this my shame,
That I no more revere his name.

Ashamed of Jesus!—yes I may,
When I've no sin to wash away;
No tear to wipe; no good to crave;
No tear to quell; no soul to save.

Till then—nor is my boasting vain—
Till then, I boast a Saviour slain;
And O! may this my glory be,
That Christ is not asham'd of me.

MISCELLANY.

From the Quarterly Review.

ANCIENT AQUEDUCTS.

The subject of aqueducts has been much discussed by antiquaries, and these structures have been adduced to prove that the ancients were unacquainted with the hydrostatical principle, that water will rise to the level of its source. This supposition, however, Mr Burton combats; he thinks that they were erected rather from reasons of policy than from ignorance; the construction of them served to employ many turbulent spirits, and they now remain splendid monuments of Roman perseverance and power. "At Lyons, where some fragments of arches still exist, the water was conveyed in this manner two leagues, and yet the hill at which it terminated, and on which the ancient Lugdanum stood, contains several springs of excellent water. Even the magnificent work still existing under the name of Pont du Gard, and which supplies Nismes with water, might have been spared, as there is in that city a most copious spring, which is quite a natural curiosity." In further support of his argument, Mr Burton quotes a well known passage from Pliny, which (he says) "ought to set the question at rest."—"The water which is wanted to rise to any height," observes the naturalist, "should come out of lead; it rises to the height of its source." It would be absurd to assert, in the teeth of this authority, that the hydrostatical principle was wholly unknown to the ancients; but still we doubt whether Pliny himself so far understood it as to have believed aqueducts unnecessary.—The passage from which the quotation is extracted is sufficiently obscure; it seems, however, to indicate that it is only in the case where water runs a short distance, two hundred and forty feet (*binos actus*) that it finds its level;—"for if," continues the author, "its course be long, it must de made to rise and fall at frequent intervals lest the balance should be lost (*ne libramenta pereant.*") What can this mean, except that, in such circumstances, the channel by which the water is conducted must be elevated, every two hundred and forty feet, in the altitude of the source, that the first impulse may be preserved, it is difficult to conjecture; now a succession of such elevations would differ little from a continued aqueduct upon arches. Nor is this all. The same writer, in speaking of the Claudian aqueduct, thus express himself:—"This new work, undertaken by Julius Cæsar, and completed by Claudius, surpassed all the aqueducts which had been built before; for it was conducted forty miles, and was of that elevation that the water might be distributed over all the seven hills"—as if this latter circumstance depended upon the height of the arches, instead of the fountain.

With regard to aqueducts being found supplying towns which had springs of their own, we must recollect the quantity of water consumed by the Romans. It was wanted not simply for common purposes, but for fish ponds, for baths, public and private, the former of vast dimensions; so that even in the well-water situations, it was still necessary to build "conserve d'acqua" for collecting a sufficient body; of which huge reservoirs many perfect specimens still exist, and amongst the rest one at Lyons, the very spot to which Mr Burton refers.—Add to this, that a further supply was frequently required for the naumachia; and though this was only an occasional demand, yet the means by which it was to be met, whenever it was made, must have been permanent.

DR DODD.

The last sermon of this unfortunate, but guilty man, was preached at the Magdalen Chapel. Feb. 2. 1777. His text was remarkable. Deut. xxviii. 65. 66. "*And among those nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind;—and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.*"

In the selection of this passage, he might have had reference to his personal circumstances. He had just returned from France, to which he had retired about six months before, to avoid his creditors. He was deeply involved in debt, and had lost his character by offering a bride to the wife of the Lord Chancellor, to procure for him ecclesiastical preferment.

On the 4th of Feb. (two days after his sermon at the Magdalen,) he forged a bond in the name of his pupil, Lord Chesterfield, for £4200; was tried, and convicted on the 24th Feb. and was hung at Tyburn June 27th—after "*his life had hung in doubt before him, and he had feared day and night.*"—according to the text.

PATRIOTISM.

During the American Revolution, eighty old German soldiers, who, after having served under different monarchs of Europe, had retired to America, and converted their swords into ploughshares, voluntarily formed themselves into a company; and distinguished themselves in various actions on the side of liberty. The captain was nearly one hundred years old, and had been in the army forty years, and present in seventeen battles. The drummer was ninety-four; and the youngest man in the corps on the verge of seventy. Instead of a cockade each man wore a piece of black crape, as a mark of sorrow for being obliged, at so advanced a period of life, to bear arms; "but," said the veterans, "we should be deficient in gratitude if we did not act in defence of a country which has afforded us a generous asylum, and protected us from tyranny and oppression." Such a band of soldiers never before, perhaps appeared in any field of battle.

EDWARD COLSTON—The Man of Ross.

"He feeds yon alms house, neat but void of state,
Where age and want sit smiling at the gate;
Him portioned maids, apprenticed orphans, blest,
The young who labor, and the old who rest." *Pope.*

The celebrated Edward Colston, who was a native of Bristol, and died in 1721, devoted his life and fortune to the noblest acts of Christian benevolence. On his monument there is recorded a list of the public charities and benefactions given and founded by him, which amount to £70,695; but his private donations were not less than his public ones; he sent at one time £3000, to relieve and discharge the debtors in Ludgate, by a private hand; and he yearly freed those confined in White chapel prison and the Marshalsea; he sent £1000 to relieve the poor of Whitechapel; and twice a week had a quantity of beef and broth dressed, to distribute to all the poor around him. If any sailor suffered, or was cast away in his employment, his family afterwards found a sure asylum in him.

How solicitous he was of doing good, and having his charities answer the design of their institution, appears from a letter of his, dated Mortlake, 8th December, 1711, to Mr Mason, the master of the Society of Merchants in Bristol, the trustees of his charity. "Your letter was received by me with great satisfaction, because it informs me, that the Merchants' Hall have made choice of so deserving a gentleman for their master, by whom I cannot in the least think there will be any neglect of their affairs; so neither of want of care, in seeing my trust reposed in them religiously performed; because, thereon depends the welfare or ruin of so many boys, who may in time be made useful, as well to your city as to the nation, by their future honest endeavours; the which that they may be, is what I principally desire and recommend unto you, sir, and the whole society. E. Colston."

During the scarcity of 1695, Mr Colston, after relieving the wants of his immediate neighbours, sent in a cover to the London committee, with only these words, "To relieve the wants of the poor in the metropolis," and without any signature, the sum of £20,000. A donation almost past belief, but established on the best authority.

When some friends urged Mr Colston to marry, he replied, "Every helpless widow is my wife, and her distressed orphans my children." What adds greatly to his character as a charitable man, is, that he performed all these works of benevolence, great and splendid as they are, in his life time; he invested revenues for their support in the hands of trustees; he lived to see the trusts justly executed; and perceived with his own eyes the good effects of all his establishments. That his great fortune might the less embarrass him with worldly cares, he placed it out chiefly in government securities; and the estates he bought to endow his hospitals, were chiefly ground rents. And notwithstanding all these public legacies, he provided amply for all his relations and dependents, leaving more than £100,000 amongst them.

Percy Anecdotes.

The following beautiful passage is from one of the published sermons of the Rev. Dr Freeman, of this city:

The south-west is the pleasantest wind which blows in New-England. In the month of October, in particular, after the frosts, which commonly take place at the end of September, it frequently produces two or three weeks of fair weather, in which the air is perfectly transparent, and the clouds which float in the sky of the purest azure, are adorned with brilliant colours. If at this season a man of an affectionate heart and ardent imagination should visit the tombs of his friends, the south-western breezes, as they breathe through the glowing trees, would seem to him almost articulate. Though he might not be so wrapt in enthusiasm, as to fancy that the spirits of his ancestors were whispering in his ear; yet he would at least imagine that he heard the still, small voice of God. This charming season is called the Indian Summer, a name which it derived from the natives, who believe that it is caused by a wind, which comes immediately from the Court of their great and benevolent god Cautautowwit, or the south-western god, the god who is superior to all other beings, who sends them every blessing which they enjoy, and to whom the souls of their fathers go after their decease.

BATHING.

Dr Miller, of Edinburgh, gives the following directions for bathing:—

Persons of a delicate or feeble constitution should not bathe early in the morning. Cold bathing should never be employed unless the temperature or heat of the body is by exercise, or otherwise, somewhat increased, or even when a slight perspiration has begun. When the body has been long exposed to exertion and fatigue, or after profuse sweating, when lassitude, delibity, and chillness prevail, the use of the cold bath should be dreaded and shunned. When the body is in a proper degree of heat, undress quickly as possible, and immerse it in the water; remain a very short time in the water, not exceeding a minute or two, and during the whole time keep the body under the surface of the water. On coming out of the water, quickly resume the ordinary dress, and use moderate exercise to promote the return of the heat of the body; if chillness be felt, take breakfast after bathing in the morning; or in the forenoon some warm soup. Notwithstanding the strong prejudice to the contrary, the practice of immersing or wetting the head, to prevent, as it is said, the blood from being driven to that quarter, is not only unnecessary but possitively hurtful as well as disagreeable. The doctor invites to a comparison between the comfort and agreeable feelings which the bather will enjoy by avoiding this violent practice of total submersion, and the tingling ears, and blinded eyes, and partial suffocation which are occasioned by suddenly plunging the head under water. This method of bathing children in the sea by throwing them backwards into the water and plunging them head and ears under its surface is also severely reprobated.

THE SHAKERS.

Amidst all the singularities of the Shakers, they have some rules which it would be well for all denominations to adopt: "It is contrary to order, or the gift, as they call it, (says Professor Silliman, in his Tour,) to leave any bars down, or gates open; or leave any thing they use out of its proper place; consequenty, they seldom have any thing lost. It is according to the gift, or order, for all to endeavour to keep all things in order. Indolence and carelessness, they say, are directly opposite to the gospel and order of God: cleanliness in every respect is strongly enforced. It is contrary to order, even to spit on the floor. A dirty, careless, slovenly, or indolent person, they say, cannot travel in the way of God, or be religious. It is contrary to order, to talk loud, to shut doors hard, to rap at a door for admittance, or to make a noise in any respect; even when walking the floor, they must be careful not to make a noise with their feet. They go to bed at 9 or 10 o'clock, and rise at 4 or 5.—Every man and woman must be employed, and work steadily and moderately." Trifling as these rules may appear, their adoption would have a very important effect upon any household or community.

READING.

For ourselves we have none of that dread of many and of great books, so often felt or feigned, for we hold it to be true that a love of reading is one of the chief blessings of life, and among the least expensive of our pleasures.—"*Give thyself to reading,*" was the injunction of an apostle, and were it to be more generally observed by all classes, we should hear fewer complaints about extravagance in dress, and in things more hurtful than dress.

London Books.

RECEIVED, from London, a consignment of three cases of Books, which will be sold at the Counting Room of the Christian Register, No. 4 Spear's Buildings, Congress-street, at low prices, for cash, if applied for soon. Part of them are the following:—

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